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same author on "The Workings of the Department of Labor," revised from an article in the *Cosmopolitan Magazine*; a paper on "The Kindergarten as an Educational Force," by Professor Francis E. Cook, of St. Louis, and another paper on "Manual Training *vs.* Trade Schools" by Dr. Calvin M. Woodward, also of St. Louis. These latter papers were read before a convention of officials of bureaus of labor statistics at St. Louis in 1901.

H. L. BLISS.

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*The French Revolution and Modern French Socialism: A Comparative Study of the Principles of the French Revolution and the Doctrines of Modern French Socialism.* By JESSICA PEIXOTTO. New York: T. Y. Crowell & Co., 1901. 12mo, pp. viii + 409.

A VERY interesting parallelism between many of the principles underlying the French Revolution and the doctrines of modern French socialism has led Dr. Jessica Peixotto to make a comparative study in which she analyses both principles and doctrine.

Though the difference between the thesis of natural rights at the close of the eighteenth century and the science of economics at the close of the nineteenth evidence the great difference in the two movements, the issues have been essentially political, and the point of similarity at least in the introductory period has been a common dissatisfaction with existing conditions.

In historical exposition Dr. Peixotto is exceedingly definite, and in the use of documentary evidence very accurate. Her references prove a wide knowledge of the literature of the subject, and in correlating what has already been done in the field of theory her work is invaluable. However, at the very outset she tacitly disclaims the importance of an historical method which has been largely accepted by recent writers upon the French Revolution and upon that even more interesting period preceding it. She almost entirely eliminates the influences of economic and social conditions from her discussion and as a consequence, one must lay aside the theory that the uncertain structure of the revolution was reared upon a basis of social and economic injustice, if one is to follow her into the realm of "pure ideas" where she searches for the great causes of the revolution.

An analysis of any epoch in the intellectual life of a given society [she says] seems clearly to show two kinds of agencies at work during the process

one selected by Mr. Schulze. The computations are made on the basis adopted by Mr. Schulze, as explained on page 372, and the data are taken from the source of information cited by him.

TRAINS FROM ST. LOUIS TO PITTSBURG.

(Via P., C., C. & St. L. R. R.)

TRAIN NUMBER.	ST. LOUIS TO PITTSBURG.		DIVISIONS.			
			St. Louis to Indianapolis.		Indianapolis to Pittsburg.	
	Distance, <sup>1</sup> Kilometers.	Average Speed per Hour, Kilometers.	Distance, Kilometers.	Average Speed per Hour, Kilometers.	Distance, Kilometers.	Average Speed per Hour, Kilometers.
2	988.5	61.8	386.4	66.4	602.1	58.9
14	988.5	57.9	386.4	49.2	602.1	65.3

This table makes it apparent that the best showing can be made by breaking up long routes into short ones, a procedure which makes it possible to select different trains for different sections of track. According to the method of computation adopted by Mr. Schulze, there was no train over this route having an average speed so high as 65 kilometers per hour. While the method followed in the table, which was the one used by Mr. Schulze in computing the speed of German trains, shows two trains having a speed in excess of 65 kilometers per hour, Train No. 14 being a night train out of St. Louis, there is no need for haste in getting to Indianapolis, as this city can easily be reached at as early an hour in the morning as the passengers will care to leave the train, and consequently the train drags along at rate of but 49.2 kilometers per hour. Train No. 2, on the other hand, is an afternoon train, and there is no time to lose if Indianapolis is to be reached early in the evening, so the train is pushed along at an average speed of 66.4 kilometers per hour.

It does not appear to me that much light can be thrown upon

<sup>1</sup> Mr. Schulze gives this distance as 1,000 kilometers. This is an over-statement: these trains run via Dayton, not via Bradford Junction, as assumed by him.

to some better future to be realized here on earth. Such hopefulness seems to have been a special privilege of our time. It has been well said that the main trend of thought in our age has been the conscious pursuit of social well-being.

Dr. Peixotto's interpretation of the Marxist position may be questioned, and her statement that "any organized experiment, based upon conscious social service, will depend for its success upon the stage of development reached by that fundamental and decisive factor, the individual," is almost a truism, but it leads the reader back to the starting point in the circle by bringing up the question: "How is the individual to be developed, and where do the cultural influences have their beginning if not in the environment which is, in turn, conditioned by the economic status of society?" Upon that status the author has not touched, and for that reason her analysis falls short of the demands made upon it by interested students of the French Revolution and French socialism.

CHARLOTTE TELLER.

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*Histoire du Socialisme Française.* Par PAUL LOUIS. Paris: La Revue Blanche, 1901. 12mo, pp. vii + 313.

"THE history of French socialism, which is not to be confounded with the history of the working people in France," is in reality a study of the rise of the distinct proletariat class and of the political and social vicissitudes of its existence since the French Revolution. "The formation of what is called, rightly or wrongly, the Fourth Estate is only one aspect of the problem" which Paul Louis, the French writer, has set for his task in his latest book.

The serfs of the old régime had to wait centuries and centuries before having a program, and even then the program was from outside. The slaves of the ancient societies never played a distinct rôle, either in Athens, Sparta, or Rome. That which distinguishes the proletariat from all the oppressed classes which preceded it, and were freed before it, is that it professes theories so decided that no one, through irony, has declared them dogmas. In this respect, by the clearness of its demands, it even prevailed over the bourgeois parliament before 1789. The historian has, as his mission, to search for the origin of these principles, study their growth during the century, and their relation to the economic *milieu* from which they have evolved.

M. Louis maintains that most of the modern socialistic ideas, whether communistic or collectivistic, have had their origin in France.